



Epistle of 1 Peter

1 Peter 3: 18-22 - Consequences of Christ's Suffering Part 1

- *1 Peter 3:18 – “For Christ also suffered once for sins, the just for the unjust, that He might bring you to God, being put to death in the flesh but made alive by the Spirit,” (NKJV)*
- *“Because indeed Christ once concerning sins died, a righteous man on behalf of unrighteous ones, in order that you He might bring to God, on the one hand in flesh, quickened on the other spirit,” (ILG)*
 - Notice how this verse follows the theme of verse 17.
 - Is the distinction of *suffer* vs. *die* important?
 - So how many times did Christ *suffer* (*die*) for sins?
 - *Heb 9:25, 26 - not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—He then would have had to suffer often since the foundation of the world; but*



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now **once** at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

- And for whose sins?
 - 1 John 2:2 - And He Himself is the propitiation for **our sins**, and not for ours only but **also for the whole world**.
- Who are *the just (righteous)* and *the unjust (unrighteous)*?
 - Why did He have to *suffer (die)*?
 - Heb 9:15 - And for this reason He is the Mediator of the **new covenant**, by **means of death**, for the redemption of the transgressions under the **first covenant**, that **those who are called** may receive the promise of the **eternal inheritance**.
 - » What was the *first covenant*?
 - » Jamieson, Fausset & Brown - The "first testament" thus includes the **whole period from Adam to Christ**, and not merely that of the covenant with **Israel**, which was a concentrated representation of *the covenant made with* (or *the first testament* given to) *mankind by sacrifice*, down from the fall to redemption.
- *being put to death in the flesh* – passive tense, how interesting!



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- Why?
 - *that He might bring us to God*
 - What do you make of the subjunctive tense here?
 - McCalley - The word *bring* is *prosago*, a technical term for one who gained audience at court for another.
 - » *Eph 2:18 - For through Him we both have access by one Spirit to the Father.*
- What essential component of this verse makes our faith complete, and without this our Christianity is of no value?
 - *Quickened* is *zōopoiéō* – also passive, to be made alive.
 - And notice how we can personalize this.
 - *Rom 8:11 - But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*
 - Wuest - does *Spirit* need to be capitalized?
 - Is this the human spirit that made Christ alive or the Holy Spirit that was removed at the time of His crucifixion?
 - » No article 'the' before *spirit*.



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Constable – ‘The statement that Christ was ‘made alive in the Spirit,’ therefore, means simply that he was raised from the dead, not as a spirit, but bodily (as resurrection always is in the NT), and in a sphere in which the Spirit and power of God are displayed without hindrance or human limitation.’

- **The Resurrection is essential and makes our faith and testimony real!**

– *1 Cor 15:22 - For as in Adam all die, even so in Christ all shall be made alive.*

» McCalley - Following the cry of *Matt 27:46*, we are told Christ offered another prayer found in *Heb 5:7*. It was directed to God who was “able to save Him from death.” The word *from* is very important. It is the preposition *ek* and means *out of*. The prayer was not to be saved from dying, but rather to be saved out of death, i.e. a prayer for resurrection. *1 Peter 3:18* tells us this was answered in that He was “made alive in the spirit.”

- *1 Peter 3:19 – “by whom also He went and preached to the spirits in prison,”*
- *“In which indeed to the in prison spirits going he proclaimed.” (ILG)*



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- However you interpret *spirit* (*Spirit*), this is by whom Christ was led to preach in *prison*.
- Why is *He went* in the passive voice but *preached* in the active voice?
 - The *spirit* is leading Him. but it was *He* who did the *preaching or proclaiming*.
- What *prison* is this?
 - Constable - It is clear that our Lord as the Man Christ Jesus went to the place of the departed dead called in the Old Testament "sheol" and in the New Testament, "hell" (*Acts 2:27*), the word "hell" being the translation of the Greek word "Hades."
- When do you think this *proclaiming* was done?
 - *Eph 4:9* - (*Now this, "He ascended"*—*what does it mean but that He also first descended into the lower parts of the earth?*
 - *first* is omitted from the original text.
 - Robertson – 'The language is plain enough except that it does not



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make it clear whether Jesus did the preaching to spirits in prison at the time or to people whose spirits are now in prison, the point of doubt already discussed.'

– Who are these *spirits* – *pneuma*?

- Strong - 'a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:—ghost, life, spirit, mind.'
- Constable – 'The word *pneuma* is used as a designation of just two classes of free moral agents in the New Testament, of angels (*Heb 1:7,14*), and of demons (*Matt 8:16; Luke 10:17,20*). There are just two prisons in the unseen world where evil spirits are confined, Tartarus (*2 Peter 2:4*), "hell" *tartaros*) where fallen angels are kept; and the Bottomless Pit (*Rev 9:1-12*).'

– One example of then plural *spirits* relates to humans.

- » *Heb 12:23* - to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,



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- You need to wait until next week for their defined identification!
- So what did Christ *preach or proclaim* (*kēryssō*), was it the gospel?
 - Constable – ‘used in secular Greek of an official announcement or proclamation made by a representative of a government. The word in itself does not indicate the content of the message.’
 - However, there are multiple examples where *kēryssō* is used to proclaim the gospel.
 - Moreover, what do make of the following?
 - » *1 Peter 4:5,6 - They will give an account to Him who is ready to judge the living and the dead. For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh but, live according to God in the spirit.*